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THE MYSTERY OF TIME HINTS AS TO THE ORIGIN OF INSPIRATION, INTUITION AND VISION

By THE REV. E. G. DAVIES

AT certain rare moments a flash of interior light reveals that for which the mind has been blindly fumbling, perhaps for many months or years. Precisely how that flash occurs, or how it is caused, it is impossible to state. But that it does occur is the experience of nearly all who devote themselves to what we may call the things of the spirit. The testimony of poets, musicians, artists and saints innumerable cannot be lightly put aside by that dark and painful burrower who wears the name of Psychologist.

Beethoven and Mozart, Wordsworth and Keats, Botticelli and Rembrandt, St. Francis and the Company of Saints, would all agree that what they gave to the world was first given to them by some mysterious visitation over which they had no control. So, too, the simplest peasant—who labours bravely against his ever-unfolding tasks, and yet keeps faith that his labour is not in vain—will sometimes bear witness that he has not been unvisited by gleams which have given him the assurance of a higher destiny.

There are three words we normally use to describe these sudden visitations from another order of being. These words are: Inspiration, Intuition and Vision. These three words, puzzling and inexplicable as they are, nevertheless indicate that there is a secret gateway through which most that is of value to civilisation has come.

It seems that there is what we may call a flash-point in the human mind, or at its apex, at which point the questing mind, at times, meets with visitants from another level of being.

These visitants are clad only in their own naked beauty; and so lovely are they that the poet, the artist, the musician, the saint, each in his own way, wrestles with the problem of weaving suitable garments whereby these visitants may step into the light of common day.

Anyone who has had a single inspiration knows that it came like an arrow from some heavenly bow. He knows that his own mind did not create such inspiration, any more than the butterfly creates its own coloured wings.

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As we ponder on these visitations from another realm, we are made more and more curious about the nature of such a source of wealth. Is it prior to or the result of human consciousness? The answer appears to be that it is prior, since the mind of man can never control it and command it. As Charles Morgan has said: "It' must control us; we can never control 'It.'" If this is true, there must be a Realm of Being beyond the reach of our normal awareness, where incalculable treasures exist. Only from such a realm as this could the visions, inspirations, intuitions of mankind descend. It is ludicrous to suppose that the treasures of the mind are the products of a chemical process, blindly bubbling forth into the void that which it creates from the void.

What has been called Evolution is assuredly not the product of time. Rather, it is the gradual penetration of that which is infinitely remote from the centre of being, by that high and holy self-communicating Spirit who is the source of all life. As this penetration proceeds, the tiny units of consciousness, in the scale of becoming, are lifted to a larger awareness of environment. With this larger awareness goes a striving for more control and appropriation of environment, and successive forms are discarded in favour of new ones.

TIME RELATIVE TO THE ORGANISM

What we call Time is the rhythm of the organism, which needs such an instrument wherewith to explore its environment. Time, we might say, is relative to the organism. Thus, the time of a wasp is different from the time of an elephant; but the wasp experiences as much time as does the elephant. The difference lies in the character of the organism. The organism of the wasp is incapable of experiencing the time of an elephant, because its structure is related to the rest of the universe in a different way from that in which the elephant is so related. Hence, the organism is not governed by time, but the appropriate time of an organism is governed by the pattern or structure of the organism.

Now, if it can be admitted that time is a *product* and not a producer, then a certain intelligibility can be conferred upon many strange phenomena which are too often dismissed as "mere coincidences."

These strange phenomena include prophecy, pre-cognition, clairvoyant readings of past and future, dreams which come true, and many forms of psychic activity which science cannot explain and therefore too often cannot accept.

We are most of us familiar with Mr. Dunne's *Experiment with Time*, wherein he advances the theory of Serialism. This theory, although admirably worked out by Mr. Dunne, is yet too difficult for most people to grasp, and its mathematical exposition is slightly bewildering. What is of the highest value is the recording of dreams which actually came true and the refusal to accept the word "coincidence" as an explanation.

I myself have had so many dreams which have come true that I have long since ceased to keep account of them. Further, I have found that many ordinary

people in everyday walks of life have had countless similar experiences.

DREAMS THAT COME TRUE

I have questioned old people in workhouse infirmaries, men working on the land, tradesmen, schoolmasters and various others with whom I have met, and a great many have had at least one or two dreams which came true in every detail. Further, many of them testify that the amazing part is that the tiny details, apparently without any significance, of the actual event, were delineated in the dream.

Now, all these experiences cannot be dismissed as irrelevant to the problems of life. There must be, at the back of these innumerable experiences, some steady principle which science has not yet been able to grasp. Such a principle may well be adumbrated in the words : *Time is the product of, and relative to, the organism which experiences it.* The organism is not the product of time, but of that mysterious infinity which includes a multitude of times.

It would thus appear that in men, and in a lesser degree in animals, there is a super-organic or supernatural element which is above time. Is it too far-fetched to imagine that this supernatural or super-organic element—which we may call Spirit, Soul, or Psyche—is the flash-point where time, *via* the physical senses, meets with the eternal, divine order which is beyond time?

It is noteworthy that precognition occurs chiefly in dreams or the semi-trance of clairvoyance. It is then that the super-organic element is partly freed from the clutch of the physical organism and its normal channels of contact with the external world. This super-organic element is thus able to catch glimpses of the pattern of the organism as a whole and to move beyond just that cross-section of it which any particular moment reveals. Thus the outline of melodies yet unplayed is discerned. The pattern of each organism unfolds itself through time and space according to the character of its particular destiny. We cannot add one cubit to our stature either in space or time by being anxious, but we can sometimes, by being vigilant, avoid losing a limb.

Whereas the clairvoyant and the dreamer sometimes see events in the historical pattern of a particular organism, the poet, the artist and the saint catch glimpses of that eternal order which transcends the time of organisms. The background of all organisms is the infinite, all-comprehensive Being we call God. Perhaps it is true to say that Eternity is only another name for God, towards whom all created organisms are continuously, though unconsciously, striving. The infinite variety of organic patterns produces such a complexity of times and spaces that, for the blessed ones who share the vision of God, there can be no lack of that infinite variety which makes life magnificent and joyous.

DR. L. P. JACKS' TRIBUTE TO SIR OLIVER LODGE

DR. L. P. JACKS, in the *Hibbert Journal* (of which he is Editor), pays tribute to the memory of Sir Oliver Lodge, saying that "before all else, and to the end of his life, he was a man of science."

"Though Lodge was temperamentally a seeker for positive proof," says Dr. Jacks, "I cannot find that he ever set himself to prove the existence of God. Perhaps he believed, with the wisest of men, that proofs of God's existence are best left to God himself, no other being fully competent to produce them. There is evidence that he found a proof, illuminating others, in what is told about the Son of Man. In the greatness of his heart, in the elemental simplicity of his character, in

the outspoken and often explosive honesty of his 'yea' and his 'nay,' he was a Christian *naturaliter*.

"There was however another region, closely connected with religion, and especially with the Christian religion, where he sought for proof and firmly believed he had found it. After long investigation, and much hesitation at first, he came to believe in the survival of human personality as a scientifically attested fact. The definition of religion as 'the determination to survive after death' is certainly not true of him. But the belief in survival was no less integral to religion, as he understood and practised it, than it is to the Christianity of the New Testament. And it was based on proofs not altogether dissimilar from those which attested it for St. Paul and for the earliest believers in the Gospel of 'life and immortality.' He was in good company.

"The survival of human personality was more for him than a speculative belief; more even than a scientifically attested fact. In his later years it became a matter of course hardly needing to be argued about, the normal framework of his daily life, one might even say a part of himself. A few months before his death, when it was evident that the end of his long pilgrimage was not far off, he said to me: 'I shall soon be going upstairs.' Death for him meant nothing more than that, and nothing less. 'The last enemy' had no dominion over him, be the reasons what they may. None knew better than he to what peril a man of science exposes his reputation—or did expose it not long ago—in coming forward as a champion of the belief that the departed have proved their survival by communication with the living." With serious objectors he was ever willing to take the utmost pains. But to scoffs and cheap comments he was entirely indifferent. He could well afford to be.

"In my last conversations with him I found him closely attentive to the course of events in these great and terrible days, but inwardly serene. The last phase had the quality of an unclouded sunset. Surrounded by all that should accompany old age, his figure was that of an ancient prophet illuminated by an inner radiance and by the outer light that fell upon him from the setting sun . . .

"The hymns sung at his funeral service were chosen by himself not long before the end. They spoke of the majesty of the universe, of the excellence of God, of kindly light vouchsafed to the pilgrim, of angel faces loved long since, and of the aged servant departing in peace."

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FAMOUS ASTRONOMER'S VERDICT

CERTAINTY OF SURVIVAL BASED ON SCIENTIFIC EVIDENCE

Camille Flammarion, the world-famous French Astronomer, was the author of *Death and Its Mystery*, in which he set out evidence he had collected and authenticated over a period of "more than half a century." The work was published in three volumes, entitled respectively: "Before Death," "At the Moment of Death," and "After Death." These were translated from the French into English by Latrobe Carroll, and were published in 1923 by T. Fisher Unwin, Ltd. Summarising his "Conclusions," M. Flammarion wrote:

BY reason of the phenomena which have been witnessed—consistent, numerous and definite phenomena—it seems to me that I am justified in putting forward the following as statements resting upon unshakable foundations:

(1) Human beings who have died—those we call the dead—still live on after the dissolution of the material organism.

(2) They exist in the form of invisible, intangible substances, which our eyes do not perceive, which our hands cannot touch, nor our senses grow aware of under normal and ordinary conditions.

(3) In general they do not manifest themselves. Their mode of existence is entirely different from ours. They act on our consciousness at times and, in certain circumstances, may prove their existence.

(4) When they act upon our souls and, through these, upon our brains, we see them in perceptible forms, as we have known them, with their clothing, their bearing, their habitual movements, their individualities. It is our inner eye which sees them. One soul can perceive another soul.

(5) These are not hallucinations, imaginary visions, but realities. Invisible beings become visible.

(6) They may also manifest themselves in objective forms.

(7) In a great many cases, apparitions of the dead do not appear intentionally. The dead person does not

act on the spectator purposely. It would seem that he continues, vaguely, certain habits; that he wanders about the places where he has lived, or not far from his grave. But let us not forget that these are human conceptions on our part, and that, with spirits, distance does not count. Ether-waves emanate from the soul; these reach the percipient and are changed to images in his brain, which receives them and is attuned to them.

(8) Apparitions and manifestations occur with relative frequency during the hours which follow immediately after dissolution; their number diminishes as time passes, and grows smaller from day to day.

(9) Souls which have left the body, long retain their terrestrial mentality. In the case of Catholics, demands for prayers are often expressed. This is a fact which might well be analysed from a psychological and transcendental point of view . . .

We make these inductions from experiment and observation, and with the absolute conviction that every impartial seeker, endowed with a spirit of analysis, who gives himself up to a serious investigation of this sort, will reach the same conclusion . . .

There is no break between this life and the next. There is continuity. Our personalities survive, though there is a considerable difference between the two states of existence . . .

It is to be noted that we are here concerned with *facts* and not with *explanations*. There is an important distinction. We know almost nothing as to the real nature of all these phenomena. There is a whole world to be discovered . . . We can be sure of the facts. The explanations are still to be found . . .

Whatever additional information may be added to that gathered from the preceding occurrences (those recorded in the book), from this time on we may be certain—and our certainty is based on scientific proofs—that the soul survives after the last earthly breath has been drawn. The soul is independent of the material organism and continues to live on after death . . . The body dies; the soul lives on in the infinite and eternal.

MECHANICS OF TELEPATHY

THEORIES as to the mechanics of telepathy are entirely speculative. Perhaps the most common theory is suggested by the radio. This is that when a person thinks, waves are sent out from his brain or from his entire nervous system. The thought registers if the other person's brain or nervous system is "tuned in" with the sender's.

Investigators in the field of medicine and telepathy claim to have found interesting associations between the telepathic power and the body itself. Various drugs are said to influence the success of a percipient. Persons suffering from lack of calcium are apt to be excellent percipients, one investigator says.

Dr. Carrel, studying the general subject, declares: "Clairvoyance and telepathy are a primary datum of scientific observation. Those endowed with this power grasp the secret thoughts of other individuals without using their sense organs. They also perceive events more or less remote in time and space. This quality is exceptional. It develops only in a small number of human beings. But many possess it in a rudimentary state."

And Dr. Potter declares: "I am confident that there are many persons in the world who have remarkable extra-sensory perception powers—persons who are totally unaware as yet of that ability."

(GEROLD FRANK in *Tit-Bits*).

"THE CONFRATERNITY"

MRS. ST. CLAIR STOBART wishes to make it quite clear that although she has resigned from the Leadership of the Spiritualist Community, this does not in any way affect her work for The Confraternity, of which she is still Chairman.

In the event of Mrs. Stobart being obliged to leave London, she will carry on the activities of The Confraternity from her new centre, the address of which will be announced in due course. In the meantime, all communications should be addressed to 24 Gloucester Place, London, W.1., which is still the office address.

Mrs. Stobart would be glad if friends and members of The Confraternity would pass this information on to other members, as it has come to her notice that the report has been circulated that she has also resigned from The Confraternity.

PEACE OUT OF PAIN

No! let me taste the whole of it, fare like my peers,
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness and cold.
For sudden and worst turns the best to the brave,
The black minute's at end,
And the elements' rage, the fiend-voices that rave
Shall dwindle, shall blend,
Shall change, shall become first a *Peace out of pain*,
Then a light, then the breast,
O thou soul of my soul, I shall clasp thee again,
And with God be the rest!"

ROBERT BROWNING.

Light

All communications for the EDITOR should be addressed: "The Editor of Light, 16 Queensberry Place, South Kensington, London, S.W.7." Phone Kensington 3292-3.

EDITOR

GEORGE H. LETHEM

AS WE SEE IT

SCIENTISTS AND SURVIVAL

IN his article on "Science and Survival" in LIGHT of November 7th, Mr. B. Abdy Collins gave good reasons for the contention that it is neither necessary nor desirable that the evidence for Survival should be withheld, or regarded as tentative, until it has received the approval of Science through the recognised scientific bodies. The evidence has been obtained, examined, analysed and authenticated by well-known scientists, as well as by thousands of men and women of the type from which legal juries are selected. Survival has been proved by cumulative testimony to be a fact as closely associated with mankind as physical birth; and it cannot be made more certain by any *imprimatur*, whether scientific or theological.

Yet it is desirable that the *imprimatur* of Science should be obtained; for, though that would not add to the clearness of the evidence or the certainty of its implications, it would add greatly to its popular appeal, and so hasten the time when belief in Survival would be re-established on the sure foundation of ascertained fact.

By adopting a materialistic outlook and giving rise to a materialistic philosophy, Science has contributed very largely to the decay of belief in a spiritual aspect of the Universe, and, in particular, in human Survival; and it is greatly to be desired that, as a step towards escape from world-chaos, present-day scientists should be induced to take an active and effective part in re-establishing belief on a scientific basis.

To this end they—and all who are interested—would do well to read the booklet entitled *Why I Do Believe in Survival* (from L.S.A. Publications, Ltd., 1/- and postage), just issued by Mr. Abdy Collins. Read before a meeting of the Society for Psychical Research, Mr. Collins' essay sketches out a way of approach to the subject which should appeal to scientists and to all who value scientific methods.

"I relegate all mediumistic phenomena to a secondary place," Mr. Collins writes. "I begin with the evidence for the view that living man consists of body, soul and spirit, that he is a spirit inhabiting an etheric body more or less coincident with the physical body which he can and does leave temporarily during his life on earth and deserts for good at death. I then go on to establish the truth of Survival by the evidence from death-bed scenes, the unconscious testimony of small children to the appearance of those who have passed over soon after death, and the whole series of apparitions—beginning with those of living persons, going on to those occurring at or about the time of death and ending with those seen and heard long after. These phenomena are corroborated by others, such as materialisation, obsession and direct voice. It is only when a strong presumption in favour of Survival has been built up that recourse is had to the contents of messages received through Mediums as corroborative evidence of communication with deceased persons."

This is a line of approach often described and commended in LIGHT. The regular *a priori* argument used by materialistic scientists (and others) is that there is nothing in man which can survive the death of the physical body and that, therefore, there can be no survival. By showing that Man is a spirit-being manifesting through a physical body, but possessing an etheric body as his inner and lasting vehicle of consciousness, this argument is fairly met—and met in a way which enables investigators to cross-examine

(Continued at foot of next column)

SCIENTIFICALLY PROVED AMERICAN UNIVERSITY PROFESSOR ON EVIDENCES OF SURVIVAL

THE only difficulty the spiritistic hypothesis faces is the ignorance and prejudice of the public. That ignorance and prejudice may be excusable; but they are obstacles, and the only obstacles, to the belief in immortality.

The objections based on the triviality of the facts, the fragmentary and confused nature of the communications, and the absurdity of the revelations are beside the mark. They betray total ignorance of the problem and of the process involved in getting the data.

The problem of the proof of personal identity is crucial, and nothing but trivial facts will satisfy the conditions of such proof. The fragmentary nature of the messages and the apparent absurdities of revelations about the Other World are caused by the process of communicating and by the difficulties of representing a different world in terms of our own. Untrained readers assume too readily that the conditions of intercourse between the two worlds are either like our own or so nearly like them as not to affect the contents of the messages.

The spiritistic hypothesis is not in itself a revelation, but an explanation. Its development and ramifications await future work. At present it is necessary as a means of making the main facts intelligible. It maintains only that there is scientific evidence of the survival of personal consciousness, and not that we know all about the nature and conditions of a transcendental world. It establishes the main point and leaves the accessories of the hypothesis to be determined.

Personally, I regard the fact of survival after death as scientifically proved. I agree that the opinion is not upheld in scientific quarters. But this is neither our fault nor that of the facts. Evolution was not believed until long after it was proved. The fault lay with those who were too ignorant or too stubborn to accept the facts.

History shows that every intelligent man who has gone into this investigation, if he gave it adequate examination at all, has come out believing in spirits; this circumstance places the burden of proof on the shoulders of the sceptic . . .

The ethical value of the belief in survival can hardly be measured. An age that has had to give it up because of Materialism and the lack of evidence pretends not to be interested in it. It assumes the garb of courage and of Stoicism, parading in self-righteousness what is but the virtue of necessity. . . .

No one can act rationally in life without hope. It is essential to every desire we have and to every volition we exercise. There is no rationality in any act save as we hope for its fruition as the fulfilment of our wishes.

If personality has any virtue in nature, we must appraise it as nature does. If consciousness perishes at death, it is clear that hope has no application beyond the grave. If personality extends beyond the grave, hope has a wider sphere of meaning, and so has life. Personality takes the chief place in the estimation of values, and both our individual and our social ethics are based upon it.

(From the book, *Contact With the Other World*, by James H. Hyslop, Ph.D., LL.D. Formerly Professor of Logic and Ethics in Columbia University, U.S.A. Published in New York by The Century Co., 1919).

(Continued from previous column)

witnesses who testify to the reality of extra-sensory perception, out-of-the-body experiences and the appearance and recognition of the etheric (or astral) bodies of living persons. Here is evidence that there is something which can survive; and it provides a solid scientific basis for the mediumistic descriptions of, and messages from, surviving personalities.

PSYCHIC STORIES AND EXPERIENCES

A PREDICTION FULFILLED

W. T. STEAD, writing in *Borderland* (of which he was Editor) in April, 1896, said :

"The most striking incident in the quarter just ended was the death of Lady Burton, in exact fulfilment of a prediction made professedly by her husband's spirit eight months before. Of course, it may have been only a coincidence, or it may be that the prophecy helped to bring about its own fulfilment; but when the circumstances are taken into account under which the prediction was made—they are fully detailed in Miss X's paper on Automatism—I think there will be few even among the sceptical materialists who will not feel their incredulity shaken. It should not be forgotten that as Lady Burton's death was foretold, so her marriage and the characteristics of her eventful career were predicted when she was quite a young girl. If the death prediction was a coincidence, it was but one of a series, all of which are singularly consistent with the existence of a 'Borderland.'"

HOW THE PREDICTION WAS RECEIVED

In the paper on Automatism referred to, Miss X. relates how she was working together with a friend with the Ouija Board, when she was bidden to take pencil and paper and write. She goes on :

"As directed, I took pencil and paper. In a very short time the writing began. In my anxiety not in any way to direct the writing, I closed my eyes, but found I was constantly going off the paper. So, after the first few sentences, I wrote with eyes open, but with the paper placed beyond my range of sight, though within writing distance. The first sentences written with closed eyes were all in looking-glass writing, and were rapidly produced and perfectly legible. After referring to certain African matters, there came : 'Lady B. has not much longer—only eight months. Must not waste time. Tell her to make haste slowly. Pearl necklace the real talisman. Tell her to hold it and watch for me. Richard.'"

Lady Burton, who at that time did not associate Miss X. with the lady she knew, recognised all the references contained in this and many other messages forwarded to her. Later on, she was introduced to both psychics, and at a sitting held together with them, she asked her husband : "Are you sure I have only eight months to live?" The answer was : "If you are wise and obedient, work will be finished."

OUT-OF-THE BODY EXPERIENCES

Here are two stories taken from an article by Dr. A. Russel Wallace on the appearance of "Doubles." He had headed the first "Consciousness detached from the Body"; it was sent to him by a lady in ill-health as well as trouble, who was concerned about the possible reception of a letter she had sent to a friend in Jersey. She writes :

"I fell into a deep sleep, and fancied I must go to Jersey to see how my news was received; when, after violent trembling, a shapeless mass that was me and yet not me left my body, and hovering in the air, started on its way. I remember taking the exact track of the mail-steamers; and as I passed near Sark, I thought : 'I am well on my way'; then over the harbour and town into my friend's office went this shapeless mass that was me and not me. I saw my friend open my letter and then cover his face with his hands in distress. That which was me and not me thought, 'I must get back, or I shall not get into my body.'

"Back again, over the harbour, past the coast of Jersey, skirting Sark, the course was quite plain. Then the mass hovered over my body, and I felt I must, simply must get back into it. A mighty effort, a great trembling, and I opened my eyes to find the nurse bending over me . . . Later on, comparing notes, we ascertained that my friend was actually reading my

letter at the time that which was I and not I was hovering over him."

TALKED, THEN VANISHED

The second story is headed "A Double in Distress" and was related to Dr. Russel Wallace by : "A friend of mine who, as I have reason to know, is capable of these excursions in duplicate." This lady had been doing her best to conceal from a friend, Mrs. C., the fact that she was feeling very far from well. This lady left her, and on reaching her own home, sat up late reading in bed. Next day she told Dr. Wallace's friend : "As I was reading, to my great surprise, who should pop in all of a sudden but you! There you were as plain, as real, and just yourself as ever you could be, dressed and all just as you are now. We talked for over an hour. I heard all you said just as plain as I hear you now. You got on to the bed, and I told you you would be better soon, and I moved over a bit to give you room, and you lay down, clothes and all, and drew up your knees. We talked of all sorts of things for a long time, and then you said you felt so bad. I turned round to get something off the table to give you, and when I turned back, lo and behold, you had vanished."

ONE WAY TO KNOW GOD

In *The Power of Stillness* (now out of print), J. Southall writes :

"This is one way to know God : 'Be still, and know that I am God.' 'God is in His Holy Temple; let all the earth keep silence before Him.' I thought this would be very easy, and so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamouring notes from without and within, until I could hear nothing but their noise and din. It seemed necessary for me to answer some of them, but God said : 'Be still.' And as I listened and slowly—very slowly—learned to obey, and shut my ears to every sound, I found after a while that when the other voices ceased, or I ceased to hear them, that there was a still, small voice in the depths of my being that began to speak with an inexpressible tenderness, power and comfort.

"As I listened, it became the voice of prayer, and the voice of wisdom, and the voice of duty; and I did not need to think so hard, or pray so hard, or trust so hard, but that 'still, small voice' of the Holy Spirit in my heart was God's prayer in my secret soul, was God's answer to all my questions, was God's strength for soul and body, and became the substance of all knowledge, and all prayer, and all blessing : for it was the Living God Himself as my life and my All." M.A.B.

KEEP A STEADY GAIT

Be not too clever, brother-searcher, lest
Thy footsteps stray too far a-field and miss
The object of thy too-laborious quest,

Lost in vain arguments of That and This.

So many paths there be from which to choose,

So many footprints leading everywhere;

Be careful, brother, lest the way you lose,

And end by floundering in a fool's despair.

And hast thou not the answer? Take this light

I proffer thee—sweet Humility. 'Twill shine
Before thee only, not from left to right

Nor right to left. Its influence is divine.

Let others pass thee; hurry not nor stay,

But keep a steady gait and thou shalt win

Where others fail. Thus Truth shall break one day

In power to light your spirit from within.

To search for Truth in humbleness of soul

Brings a reward undreamt of by-and-by.

From scattered pieces comes the finished Whole,

A gift of God unto Eternity.

Palmerston North, New Zealand. H. E. GUNTER.

WHY DR. JOAD IS PUZZLED

WRITING in *The Spectator* (18th October) on Mr. Harry Price's book, *The Most Haunted House in England* (reviewed by Mr. Prevost Battersby in LIGHT of October 31st), Dr. C. E. M. Joad admits that he can find no explanation for the Borley Rectory phenomena, and thanks God that some mystery is left. Having outlined the nature of the various phenomena, Mr. Joad says :

" What explanation can be offered for these curious happenings? Explanations are not Mr. Price's job, which is to draw up a statement of the evidence, to prepare a brief, as he puts it, for the jury of readers, and leave the verdict to them. Nevertheless, in a chapter entitled 'Can the Phenomena be Explained?' he makes certain tentative suggestions. The furniture throwing, bell-ringing, door-locking and so forth are, he thinks, wholly consistent with the so-called poltergeist theory; they are indeed typical poltergeist phenomena. If you ask what poltergeists are, there is no answer. They are mischievous rather than dangerous, take delight in discomfiting human beings, cause bodies to move without visible agency and, well . . . that is all.

" Other phenomena, such as the appearance of the Nun, the writings on the walls, the footsteps, are, Mr. Price thinks, most easily to be accounted for on the spirit hypothesis which he states as follows : ' The persisting remnants of the egos or personalities (the reader can call them spirits, if he pleases), with some portions of intelligence still retained, of persons who once were associated with the Rectory, or with some building formerly on the site . . . The Rectory . . . is saturated with such emanations.'

" Possibly, possibly not. Waiving the difficulty of the suggestion that spirits, being without body, can assume bodily shape, and, being without feet, can cause the sound of footsteps, we can still ask whether they can materialise indelible lead pencils to make meaningless squiggles on the walls of houses. That they should do any such thing seems to me frankly incredible; yet this precisely was what they apparently did do at Borley. They did it, for example, when I myself was in the house and could have sworn that the squiggles could not have been produced by normal means. And here we come to the heart of the mystery. Is it really credible that the whole thing is faked; that the phenomena reported for over fifty years, observed as Mr. Price tells us by over a hundred witnesses, many of them sceptics, some of them expert observers, were all non-existent; that the witnesses were all the fathers of lies or the victims of self-deception? I find this equally incredible.

" What then? I do not know and am delighted to confess that I do not, which is why I venture to repeat, thank God for ghosts and also for Mr. Price. Granted that you want to forget the war, I do not know a better book; granted that an account of Borley was worth doing, I do not see how it could have been better done."

DR. JOAD'S OWN STORY

Dr. Joad also had an article in *The Star* (October 21st) in which he described some of his own experiences in the haunted house.

" Take my own case," he says. " At the time I visited the Rectory, mysterious marks were appearing on the walls of the house. Most of these marks were meaningless squiggles; a few were messages in which a certain Marianne asked in an unformed hand for prayers or for help. The walls were whitewashed, and the marks, which were plainly discernible, had been carefully ringed with blue pencil, so that any new mark could be easily detected.

" I went the round of the house with the observer who was in residence at the time, and the various marks were pointed out to me. He then preceded me into the room in which he was camping out, and cooked some

sausages over an oil stove for our supper. There was nobody in the house and all the doors and windows were locked. Moreover, as it was completely empty, the sound of anybody breaking in could have been plainly heard.

" An hour passed and then I opened the door of the room in which we had had supper and went out into the passage. On the wall of the corridor, nearly opposite the door, was a new squiggle which I could swear had not been there before.

" I do not know that I can ask you to believe this. I am not sure that I should have believed it myself if it had not been for the testimony of the hundred other witnesses. I am not a particularly good observer, and it is quite possible that I was mistaken in thinking the squiggle to be new. But, if you are to write off my evidence, you may as well write off the evidence of all the others, and that is not easy.

" But suppose that you don't write it off, what follows? That ghosts materialise indelible lead pencils, materialise fingers to use them with, and then proceed to make pointless marks on the walls of houses? That surely is incredible. No less incredible than that we should all have been mistaken. Faced with two contrary incredibilities, I confess to being completely nonplussed.

" Like Mr. Price, I state the case and leave the verdict to the Jury of my readers."

CAUSE OF DR. JOAD'S BEWILDERMENT

Dr. Joad's bewilderment arises from the fact that, in spite of plentiful evidence to the contrary, he insists on believing and asserting that "at death, the compound" (body and psychic factor which he thinks make up a human being) "is broken up and the mind, therefore, goes out of existence." Were he able to appreciate the value and meaning of the well-authenticated evidence showing that the mind continues to operate through an etheric or spiritual body after the death of the physical body, he would not be quite so hopelessly bogged. Perhaps, after further experiences, his own mind may open sufficiently to let in the light of psychic knowledge.

SIR OLIVER LODGE ON MEDIUMSHIP

THE need for a Medium readily accounts for admixtures of inferiority, as thus—without a Medium the Spirit cannot get through, with an inferior Medium it can only get through in an inferior manner. A Medium that we should call inferior is wholly unsuitable and unable for the purpose; the only Mediums possible are the highest type and under best conditions. But naturally, from a lofty point of view, they too must be regarded as hopelessly inferior, so that the wonder is that communication is possible at all through such channels; and one would imagine that it must be sophisticated sometimes in a more or less obvious manner by the channel through which it comes.

I think, therefore, that there must be degrees of influence, from vague intuitions and feelings of one's own, through various phases of mediumship, up to what may be called genuine inspiration, such as, let us say, Saint Paul experienced. And that the amount of personality which gets through depends on us, and on the means available, and on the circumstances and conditions of the time.

It is somewhat like the doctrine of the Subliminal Self as related to incarnation: not the whole of a personality is ever incarnate, only a small portion, depending on the bodily conditions provided; and when the body is infantile, the amount of personality incarnated is extremely small, but still a genuine fragment of the whole.

(From the book, *Letters from Sir Oliver Lodge*, compiled and annotated by J. Arthur Hill (author of *Experiences With Mediums, Towards Cheerfulness*, etc.), published by Cassell in 1932, now out of print).

WHAT OUR READERS ARE SAYING

PROPHECY AND FREE-WILL

SIR.—In his reference to this subject in *LIGHT* of 17th October, Dr. F. H. Wood states that "Sinim" (in his article in *LIGHT* of 26th September) "draws a distinction between prevision where *objects* are concerned, and prophecy dependent more or less on human freewill." This is not so, however. No such distinction is made by "Sinim," although he does state *one* hypothetical case in which only an object (a lamp-shade) is concerned.

Nor is the case of Sir Oliver Lodge to which Dr. Wood refers (see my article in *LIGHT* of November 30th, 1939) one in which only an object (the house) is concerned. On the contrary, the prediction covered several acts of apparent free-will on the part of three individuals—*viz.* (1) the owner of the adjoining estate, in deciding to purchase the property; (2) Sir Oliver Lodge in desiring to occupy it and in asking the owner to let it to him; (3) in asking the owner to add an additional storey and to make other alterations; and (4) the owner's wife in suggesting that the door of an old disused Church in the neighbourhood should be incorporated in the structure.

None of these subsequent occurrences were at all within the range of probability at the time the prediction was made, and cannot be accounted for by the theory propounded by "Sinim."

W. HARRISON.

IS FREE-WILL A DELUSION?

Sir,—In replying to the article by "Sinim" on "Prophecy and Free-Will," as a student of psychology and the so-called occult sciences I have come to the conclusion that free-will does not exist. If predestination is true, then free-will cannot exist because they are antipathetic to each other. There is such a thing as effort of will, but this is *not* free-will. This may be used in some cases to mitigate an evil or an event that had been prophesied to take place. We cannot prevent the storm, but we may protect ourselves from it. If we presume that we are the masters of our destiny, then we are like the self-made man who boasts of his success—conceited and deluded.

Shakespeare says "There is a divinity that shapes our ends, rough hew them how we will." Voltaire says: "There is something within us that acts without consulting us." And Emerson says: "A little consideration of what takes place around us every day must show us that a higher law than that of our own will regulates events."

T. SCHOLES.

MESSAGE TO POLISH OFFICERS

DURING Mrs. Lilian Bailey's recent stay at the Edinburgh Psychic College, many interesting, helpful, and evidential sittings were given, but the culminating point of her Guide's work was done with five Polish Officers who, after attending one of Mrs. Bailey's public meetings, requested that a sitting be given them. One of the party could talk and understand English well, and he had a knowledge of psychic matters, having been connected with a Centre in Warsaw, but the others knew little of the subject, and spoke very little English, one not at all. The difficulties of the sittings can therefore be appreciated, and it was in the nature of an experiment that Mrs. Bailey agreed to allow her Guide to communicate through her.

When William Headley Wootton controlled, it was evident to Mrs. Allan, the College Principal, who was present, that he was making a supreme effort to contact those belonging to his sitters on the Other Side. Each one in turn was given the names of relatives and friends with intimate details of their characteristics, and messages which were obviously of great moment to the recipients. At times some difficulty was experienced with the pronunciation of the Polish names, but when

LIGHT

THE SPIRIT OUTSIDE TIME

Sir.—It was interesting to see a letter on the subject of Prediction in a recent issue. It is a fascinating problem, involving, as it does, our whole conception of Time.

Almost everyone has known cases of Prediction, either in dreams, or by clairvoyance, of events which have subsequently come to pass. We shall probably never arrive at a satisfactory explanation while we continue to visualise Past, Present and Future as a sequence of events.

Time, as we know it, is surely one of the greatest limitations of this life. The spirit is outside Time. Dreams of the Future and instances of clairvoyance go to prove this. In dreams, in trance states, and finally and completely after death, we escape from our prison, and are free to range at will over the limitless field of experience, of what we call the Future and the Past. Readers of Mr. Dunne's books on Time will perhaps realise what I am trying to express, if I say boldly that Future and Past both exist, here and now.

This hypothesis would at any rate seem to be the only one which fits the undeniable facts, not only of Prediction, but of those curious cases of "seeing the Past," and hauntings.

Cambridge.

R. B. SCHOFIELD.

A LODGE LETTER

Sir,—On the occasion of Sir Oliver Lodge's birthday—not the last one, but the one before—I sent a letter to him complimenting him on his advanced age, among other things. The following is a paragraph from his reply:

"Thanks! Meanwhile I am resting in this beautiful valley, quietly waiting for the call to that other life, of which I am so well assured."

Weston Vicarage. CHARLES L. TWEEDALE.

MAKING IT OBVIOUS

Sir,—As a comment on Nora Douglas' remark (in the October 3rd issue) that Christ did not come to bring immortality, but to prove it, one might note how St. Paul, when writing to Timothy, says: "Jesus Christ . . . hath brought life and immortality to light." If one inserts the little word "the" before "light" one greatly enriches the meaning; for to bring "life and immortality to the light" means making it obvious.

How often is something taken "to the light" (in every-day parlance) in order to be seen better.

(Mrs.) E. G. WILLS.

the sitter supplied the names it was found that the Guide was very accurate.

At the end of the sitting, a well-known figure in public life in Warsaw, known to one of the gentlemen present, exhorted the officers to keep a brave heart and be assured of the unseen army ever with them. "It is the natural law of life that the human family have liberty of thought and action. They who would try to prevent the natural law of life and take from the human family its freedom will fail. Poland has been through the furnace many times, but she has arisen from the ashes, only to bring greater inspiration to the world. Poland will rise again from the ashes. She will not only live to give culture and beauty to the world, but she will expand, she will grow through this tyranny that she has endured and be a light in the human destiny, all the better for having again passed through the melting pot, so do not despair. It is not long before your freedom shall be won."

The spirit-world around this world of sense

Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours dense

A vital breath of more ethereal air.

—Longfellow.

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